

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Place

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker and the Word
Where is that secret place—dost thou ask "where"?
O soul, it is the secret place of prayer!

—Author Unknown

LOST -- THE FIRST LOVE

The Tragedy of Losing One's First Love for
the Lord Jesus Christ

By REV. JOHN McARTHUR, D.D.

1495 Colorado Blvd., Los Angeles 41, California

(Sermon preached at Sword of the Lord Conference on Evangelism at Winona Lake, Indiana, July 17, 1947.
Mechanically recorded for THE SWORD OF THE LORD.)

SOME FOOLS IN GOD'S SIGHT

By EVANGELIST CHARLES E. BOREN

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A very common expression today, is "You fool!" Fool is a word one learns early in life and uses much throughout life. Why? Because the world is so full of fools.

The word comes from the Hebrew root "nabal," which literally means to wither and droop as a tomato plant when it has lost its sap and juice. When applied to man it means, as old John Trapp said, "That sapless fellow, that carcass of a man, that walking sepulchre of himself in whom all religion and right reason are withered and wasted, dried up and decayed." This is what a fool is according to the etymology of the word.

Tonight we shall consider some fools in God's sight.

I. The Atheistic Fool

Let us first consider the atheistic fool. In Psalm 14:1 we read, "The fool hath said in his heart, There is no God." The one who denies the existence of God is a fool.

In Psalm 19:1-4 we read, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun." And in Psalm 94:8-10 we read, "Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the nations, shall not he correct? he that teacheth man knowledge, shall not he know?"

One, by the simple logic of cause and effect, is brought face to face with the fact of God. Some have thought themselves wise in following the eighteenth century philosopher Hume, who rejected the idea of a First Cause by limiting the law of cause and effect to experience. They have not been led to do so by an enlightened mind, but by a depraved heart. Their evil heart says, "There is no God;" therefore any rational argument for the existence of God must be done away with. Evil men will go to the extreme of denying pure logic rather than to ascribe existence to God.

I say, some have followed a depraved heart rather than an enlightened mind, but not all.

Professor W. T. Stace, in his *Critical History of Greek Philosophy*, published in London, England, in 1934, said, "Every science except the purely mathematical sciences affirms the truth of the law of causation. Every student of logic knows that this is the ultimate canon of the sciences, the foundation of them all. If we



Rev. Charles E. Boren

did not believe in the truth of causation, namely, everything which has a beginning has a cause, and that in the same circumstances the same things invariably happen, all the sciences would at once crumble to dust."

Let me give you the testimony of an outstanding man of science, Dr. Arthur H. Compton, who for many years was the Dean of the Division of Physical Sciences at the University of Chicago. He is now chancellor of Washington University, St. Louis, Mo. He received the Nobel prize for Physics in 1923, and is probably the outstanding authority in the world today on cosmic rays. April 12, 1936, in an article in the *Chicago Daily News*, Dr. Compton said, "For myself, faith begins with a realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan there is intelligence — an orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered — 'In the beginning God.'"

Now, let me state this law of (Continued on Page 3)

There is no tragedy in the life of a Christian comparable to that tragedy that comes when something robs your heart and your life of the burning passion and glowing love for Jesus Christ that you once had when you first came to know Him as your Lord and Saviour.

The church of Ephesus was a very remarkable church. If you



Dr. Jack MacArthur

read the history of Ephesus you will find one of the most thrilling records of achievement and accomplishment in the name of the Lord Jesus Christ that can be found in the whole of the early era of the first New Testament age when Christianity made its greatest impact and impress upon the world. Acts, chapter 19, is devoted to the marvelous story of how this church came into being, how it was founded, how it started in its great and wonderful ministry. You will recall that the story reads something like this: the Apostle Paul found a group of believers who really believed in his messages and who fell in love with him, rallying about him in a glorious way. Although the Apostle Paul was an itinerant evangelist, one of those peripatetics, one of these wanderers, he felt that there was a need for him to stay in Ephesus. So he was there three years. As far as I can find out about the Apostle Paul's ministry, that is the longest he ever stayed in one place.

The Revival of Ephesus

During the time of his ministry there a great revival broke out. It was no ordinary campaign; it was a real, Heaven-sent, Holy Spirit revival. It was such a revival that when the Word of God describes it, it says, "So mightily grew the word of God and prevailed," that "many that believed came, and confessed, and shewed their deeds." Then listen: "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19:18-20). In our money, as near as we can approximate, it would be about ten thousand dollars. In other words, they had such a real revival and the Spirit of God so worked on the hearts of the people at Ephesus that finally they went into their homes, got hold of all the curious arts and all the books of those who were teaching false doctrines, all the synchronistic teachers who were trying to befuddle and confuse them—they got together everything they could find that was not in congruence with the testimony of the Word of God and the preaching of Paul, piled it up in one place and burned ten thousand dollars worth of books.

I read a lot about revivals, but I have not seen a revival where (Continued on Page 2)

Six Names For Pentecostal Power

(Second article on "Bible Terminology for the Power of Pentecost.")

By EVANGELIST JOHN R. RICE

Last week the article, "Bible Terminology for the Power of Pentecost," showed that there are a number of Bible names for what happened to Christians at Pentecost. They were "endued with power from on high," as Jesus promised in Luke 24:49. They were "baptized with the Holy Ghost," as Jesus promised in Acts 1:5. They were "filled with the Holy Ghost," as Acts 2:4 plainly declares. All these were different names for the same blessing; but there are three other terms used in the Bible about the soul-winning power for witnessing that came on the disciples at Pentecost. It is called a pouring out of the Holy Spirit, it is called the gift of the

Holy Spirit, it is called receiving the Holy Spirit. We will show in this article how these terms were used about the marvelous endowment of power which came at Pentecost. Let us try to use Bible terminology when speaking of Christian experience.

IV. At Pentecost God's Spirit Was Poured Out Upon Christians

On the day of Pentecost, after the marvelous power of God was manifested and the one hundred and twenty who had waited in the upper room were all filled with the Holy Spirit, Peter stood up and explained what had happened to them.

"For these are not drunken,

as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."—Acts 2:15-18.

It is proper, then, to say that at Pentecost God poured out His Spirit upon Christians. The pouring out of the Holy Spirit upon (Continued on Page 5)

Lost--The First Love

(Continued from Page 1)

that happened! But I honestly believe that if we had a revival like that some time, we sure would have a good one, because it is time some of us who name the name of Christ dug into our magazine racks and into our shelves and got out the books that do not belong there, piled them up and burned them. It would be good if we got a whole lot of this sensual, salacious, cheap, rotten literature and threw it away, had a bonfire and burned it up.

That must have made Paul very happy when he saw ten thousand dollars worth of junk being burned before his eyes. I say again that a lot of revivals ought to start by taking all of this trash and burning it. I get a thrill when I think of that because I suppose among the books burned were a lot of religious books put out by those who were assuming and presuming to be preachers but had no right to be. It would be good if a lot of folks got these so-called guide books, got *The Key to the Scriptures* by Mary Baker Eddy Patterson Glover Fly, got all the junk that the Fillmore's have turned out in the Unity Movement, all of Madame Lavoisier's and Annie Besant's junk, all of Judge Rutherford's trash and burned it all. That would be a good revival. That would be a good start—get it all together and burn it.

That was a real revival. It started off the right way. And the wonderful part of it is that it continued for three years. "So mightily grew the word of God and prevailed." When the word of God prevails, all kinds of glorious things happen. The Spirit of God has His way when the Word of God prevails in the hearts of those who listen to it and who will believe it and who will accept it. I cannot help but think that the reason the Apostle Paul seemed to especially love this church was because of the glorious ex-

perience that God gave him with these people.

A Great Church Commended of God

Now this church was a great church. We should recognize that it was a great church because of its location. It was strategically located, right in the center of Roman Asia. And Roman Asia was the center of wealth and also the center of licentiousness. It was the center of luxury and it was also the center of sin. There in the midst of all of the swelling tides of iniquity was the church of Ephesus, sending out its glorious message, standing there like a great bulwark against the tides that were sweeping souls into Hell. No wonder the Apostle Paul felt that he ought to stay there for awhile and get that church really going well before he left it. It was strategically located, and the apostle wanted to make sure that it was grounded and founded and that its testimony was blazing and burning.

Then another thing about the church was that it had a good history. In fact, it is very interesting to read that some of the pastors at the church of Ephesus were some of the most renowned names among the early Christians, but we do not have time to go into that. Perhaps we could say that in its early history, no church did more for the cause of Christ than the church at Ephesus. It seemed to have a remarkable testimony in the midst of heathendom.

Then you remember when the Apostle Paul wrote that magnificent book of Ephesians he addressed it to this church at Ephesus.

Yet some twenty-five to forty years after the founding of this glorious testimony for Jesus Christ, after the founding of this church so vitally needed and so strategically located, our blessed Lord and Saviour sends a message to warn that church of a serious defect. He tells us in His Word that everything else they had was gone when this awful tragedy happened, the tragedy that came when they lost their first love for the Lord Jesus Christ.

Our Lord Jesus Christ starts out by commending this church. One of the lovely things about the Lord Jesus is that He is always quicker to commend than to condemn. You remember when those pharisaical Jews threw at the feet of Jesus a piece of human wreckage, a woman of the scarlet world, stained and marred and dyed red in sin, and pointed at her the finger of scorn and told about her misdeeds. (They seemed to have a double standard then like men have today—the men who sinned with her were not there; just the woman.) You remember how Jesus rebuked those men and said, "He that is without sin among you, let him first cast a stone at her," and they began to leave. The Word of God says they left from the eldest to the youngest, and after they were gone the woman was left there. I believe that she had been cynical and bitter, but she was broken now. I can just feel how the love of Christ must have melted her, and as she looked up into His face with her eyes and her face suffused with her own tears, the Lord Jesus looked at her and said, "Hath no man condemned thee?" And she answered, "No man, Lord," and He said, "Neither do I condemn thee: go, and sin no more." Oh, the Lord Jesus is always quicker to commend than He is to condemn!

And so He begins by telling this church of some of its virtues. He begins by saying, "I know." Oh, how we need to remember that nothing escapes the eye of His omniscience! He does know. We can hide things from our friends, we can hide things from our families, but not from the X-ray of God. He knows all about us. When God says, "I know," believe me, He really knows. He knows thoroughly. He knows entirely. He knows totally. He knows every thought that ever flickers across the retina of your brain; He knows

every motivation of your heart. He knows you. If nobody else knows you, God does. The fact is that God knows you better than you know yourself. When the psalmist said, "Thou God seest me," he was speaking of that constant consciousness of the eye of God on his life. The Scripture says, "All things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). I want to tell you, the Lord Jesus Christ knows your life. He knows it for what it is. He said, "I know my sheep." But there is something beautiful about it, too. Though He knows every heartache, though He knows every tear, though He knows every hour of tribulation, though He knows every pang of loneliness, though He knows every bit of distress—though He knows it all, oh, bless God, there is one thing we can have confidence about and it is that though He knows, He loves us and sympathizes with us in every single phase of our life and in our problems and our tragedies and our vicissitudes.

A familiar definition of a friend is somebody who knows all about you, knows your faults but loves you just the same. It is an unquestioned, unequivocal truth that the Lord Jesus Christ knows all about us and knowing us, still He loves us. He loves us as a brother, and He loves us as one who even sticks closer than a brother, the Word of God tells us. He says to the Ephesians, "I know all about you." He knows all about you. He knows all about me. He said, "I know thy works."

This was a church which was really doing things. This was a church that did not offer excuses. This was a church that was really making an impact on the heathen world about them. It was a church that got results. And up until the time of the tragedy, I believe it was a church that really did something for the Lord Jesus Christ.

Some folks say that statistics are unimportant. They say that if you just go along all right and do not say anything about it, it is all right. A lot of churches, when report time comes around, instead of reporting that there were so many added to the church and so many baptized and so many found the Lord Jesus Christ, just say, "We are looking up." Have you ever heard that? Every time I think about that, I think the easiest way to look up is when you are flat on your back. So there are a lot of churches that are just reporting, "We are looking up," and they are not doing any more than just that—just looking up. I want to tell you, we ought to show on our church records as the first and most important, the souls saved. We ought to be really getting something that we can put down on paper for the Lord Jesus Christ. Evidently, without question, Ephesus was successful.

Naturally, being successful, it was not a church filled with a bunch of idle Christians who were not doing anything. Somebody has said that there are three classes of people in every church. There are the workers, those who love Jesus Christ and stay right on the firing line. In the middle of the shot and shell, they do not give up but stay right out there, preaching the blessed good news of the glorious Lord who died for men, and winning men to Jesus Christ. Then there is another group, the jerkers. You know what they are. They are the ones who hit and go good for awhile. They have a passion for souls and then it dies out, but they have a little time of soul-winning activity and they are gone, and a little more time to serve God in earnest, then they are gone back to indifference again. They are the jerkers. And then, of course, there are the shirkers, those who never do anything. You know that just about covers it in some places—workers, jerkers and shirkers. Somebody else has rather facetiously said that in most churches there are the tired—those who are too tired to ever do anything—and then the ones who quit, and then, of course, here and there are some good running

tires who just keep rolling for the Lord Jesus Christ.

Jesus said about this church, "I know thy works, and I know thy labors." The Word of God makes a differentiation between work and labor. I believe that there is a difference between work and labor. Labor is when you work and put some blood, some sweat, some toil, some anguish and some intercessory prayer into what you are trying to do for Jesus.

Another thing about this church was that its members labored, whether they saw results or whether they didn't. Sometimes it takes a long time to get hold of God. Sometimes a revival does not come just when we want it to because usually God demands a price. But how wonderful it is to have the foresight and the spiritual vision and the faith in God to know that if we just stay there, just keep asking, just keep paying the price, just keep pleading, just keep praying, the answer is going to come. God give us that persistence for the Lord Jesus Christ!

A young minister said to the Duke of Wellington, when they were talking on the subject of foreign missions, "You know, the results do not justify the investment." The Duke of Wellington pulled himself up to the stature of his tremendous manhood and said, "Our Commander says so. You leave the results with Him." And the wonderful part of it is when you go in His name, there are always results. You cannot work for the Lord Jesus Christ, anointed by the Holy Spirit, and not have results. Something has got to happen if God is on your side.

That is exactly what the Word of God tells us about the church of Ephesus: "I know thy patience." I understand in the Greek that that is the same word as persistence. It has the same connotation, the same meaning—patience, persistence. In other words, this church had gone through some great hardships. It had gone through distress. Yet in the midst of all the persecution, they continued steadfastly for the Lord Jesus Christ. They never wavered. We are reminded of the Apostle Paul's admonition when he said, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

Then another virtue that this church had which Jesus brought out is that the members were pure. He said, "I know how you cannot endure those who are evil." In other words, it was a separated church. They would have no fellowship with darkness. They never violated their spiritual heritage by permitting heresy to flourish. They had some real, dogmatic, determined theology, and they never let anybody spoil it for them. They knew where they stood, and they knew why they stood there. They had an instinct for purity. They must have severed themselves from everything that they knew to be worldly, and they lived for the glory of the Lord Jesus Christ. The fact is, the Word of God says that they could not endure those who were evil. In other words, they abhorred the thing. They had a real instinct for purity.

Then again the Word of God tells us that before the tragedy they were orthodox. It says, "I know...how thou hast tried them which say they are apostles, and are not and hast found them liars." In other words, it seems that the church of Ephesus was a church with strong, deep, powerful convictions, and that they were contending earnestly for the faith. They were aggressive in their proclamation and promotion of the glorious truths of the Word of God. They were doctrinally straight. They believed something and they knew why they believed it. They had a reason for the hope that was within them. I want to say here that one of the reasons so many Christians are dragged out into the bog and into the fog of some hellish cult is because they never were grounded in the Word of God. They never really got their feet solidly on the rock, Christ Jesus.

Oh, how necessary it is to realize that faith without knowledge is always credulity, and the Christian faith should be based on the solid, certain verities of the Word of God. And it is not until you believe with all your heart that the Bible is God's infallible Word, that it is inspired—every word, every jot, every tittle—that Jesus Christ is the Son of God, the very incarnate Word of God, yea, very God of very God, and man of man; it is only when you believe with all your heart that He—the one who went to Calvary to die in man's stead on the cross, for man's sin and shame; it is only when you believe with all your heart that He physically, literally, bodily rose from the dead and that one day He is coming again; it is only when you have deep, surging, charging, challenging convictions in your soul that you can preach with conviction.

Now this church was an orthodox church. They really believed something and they knew why they believed it. I must say though that I have seen churches so orthodox they never got away from the docks, and I have seen churches so sound they were sound asleep. Dead orthodoxy is almost as impotent, almost as hopeless as modernism is. The fact that people have the truth and believe it and then do nothing about it is a greater tragedy than deception, in many ways.

Then again, this church was unselfish. Jesus said, "For my name's sake thou has laboured, and hast not fainted." In other words, they did not serve for personal glory. They did not faint when the going got hard. They stayed right in there. They worked. My, what virtues the Lord Jesus Christ could give to this church! Think of it! It was a working church. It was a pure church. It was a patient church. It was an unworldly church. It was an orthodox church. It was an unselfish church. How many of us could apply those virtues to our lives and to our testimony? How many of us could say that we work jealously for the Lord Jesus, that we have been steadfast in the hour of trial, that we have been faithful, that we have contended for the faith, and that we have served the Lord in an unselfish spirit?

But This Great Church Had Lost Its First Love!

Yet, even as Jesus was reiterating and repeating the virtues of this church, He was doing it only for one purpose—to show them how all of these things were obliterated in an instant, all of these things were gone when their love for Him had faded and died out. Jesus saw a defect in the midst of it. Like the physician who can detect in the sturdy frame of the stalwart athlete the cancer which will take his life. Like that man who discovers within the body the scourge of cancer that will cause it to die. Like the master architect who sees the great skyscraper erected and then finds in the foundation something that is going to cause

(Continued on Page 3)



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Lost -- The First Love

(Continued from Page 2)

the building to crumble and collapse with a crash. Oh, so the Lord Jesus Christ found in this church the insidious, deceitful thing that was gradually going to sap its life and take its power and cause its testimony to die and its light to go out. Oh, how sad that that is just exactly what happened. Like a bolt of lightning in a clear blue sky, the Lord Jesus Christ said, "Nevertheless I have somewhat against thee, because thou hast left thy first love." That was the leprosy of the church's soul. That was the poison that would bring death. That was the stab that would drain out the last bit of life's blood. That was the light that was going to be shattered and then go out. The tragedy of it is that when that light went out, it went out to stay. It was never lit again. I got out my history book and did my best to find whether the light in Ephesus was ever lit again, but I never could find where it was ever re-lit. When it went out, oh, dark tragedy, it went out to stay! It was never re-lit.

What is first love? Somebody has said that it is the love of a lover for his sweetheart. It is a love that is as bright and glorious as a morning in June. It is a love that welcomes trials, a love that is glad to show its power. It is a love that wants to sacrifice for the object of its devotion. It is love aflame with holy passion. It is love with strength and virility. It is a love that welcomes danger and courts hardship and is willing to pass through any fire in order to show and to demonstrate its intensity.

Every time I think about first love I am reminded of the young fellow who wrote a letter to his girl. He said:

"My darling sweetheart:

"I want you to know that I love you so much that I would swim the whirling rapids of Niagara to be where you are. I want you to know that I love you so much that I would walk across the burning sands of the Sahara to be by your side. I want you to know that I love you so much that I would defy a whole army all by myself, in order to show you how much I love you."

Then he added a P. S.: "If it doesn't rain, I am going to do my best to get over tomorrow night."

There are so many of us who say we are going to do this, and we are going to do this to show our love for Christ, and yet there really isn't anything in our lives that is demonstrating daily and hourly, and yes, through the watches of the night, the greatness and the deepness and the overflowing love that we ought to have for Him.

When we speak about love for the Lord Jesus Christ, we are absolutely speaking of love in the most exalted sense. There is nothing comparable to the love wherewith He loved us, and certainly there should be nothing comparable to the love herewith we love Him.

What is first love? Perhaps we can think about it this way: it is the love that first flooded your soul when you came to know Jesus Christ, when you knew that your sins were forgiven, when you knew that eternal life was pulsating and throbbing in your veins, when you knew that you were called to be one of His own and you were privileged to serve Him. Perhaps while I speak about it you recall the church where it happened. As you thought about the Lord Jesus Christ, you thought no sacrifice was too great. You did not measure the obligation of your life in terms of the minimum; you measured it in terms of the maximum. You did not say, "How little can I do for Him?" You said, "How much can I do for Him?" You said, "I will hold nothing back. My whole life is His. He must have every bit of me." Oh, if out of your conversion experience

there is not born that high, soul-compensation and burning love for Jesus Christ, you have never had a real experience, because the very first cry of a new soul after being born is a cry of undying love for the one who redeemed you in His precious blood.

After you were first saved and after you were first in fellowship with Jesus Christ, the Word of God became a precious thing. The preaching of the Word of God was the thrill of your life. You felt as David felt, that you wanted to be in God's house more than you wanted to be any place in the world. You loved the Word of God and read it. It was like reading love letters. You delighted in it. You could not get enough of it. Oh, how precious it was! You looked forward to the worship service. You looked forward to every opportunity in order to express your gratitude and your thanks and your appreciation for what the Lord Jesus Christ did. If a revival meeting was on, you could hardly wait to be there and show how much you were interested and to do your best to tell the unsaved about the glories of Christ. You felt as the psalmist when he said, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psa. 84:10). Oh, that marvelous flame that burns in our souls when we first come to know the Saviour! How precious is prayer! It just seems as if it is part of us. We, in the glorious thrill of first love, wanted to be in communion with God all the time. We wanted to obey the admonition to pray without ceasing. It just bubbled up within us. There was nothing we liked better than to talk to the one who bought us with His blood and bought us back from the wages of sin, which is death. Let us be honest. How is it tonight? How is it now?

There is no tragedy in matrimony like the tragedy of the death of first love. When something estranges a family, when something breaks the cord of first love, no tragedy is comparable to that. It has wisely been said that one of the greatest tragedies of our day is that so few people know what love really is and so many are being victimized by lust. Oh, how sad when love is gone!

One time I read about a little boy whose father was a traveling salesman. I suppose in a sense that is what we evangelists are. We do not see our children as much as we want to see them. Sometimes we get so lonesome for them we do not know how we can take another day of it. This father was away a lot, so all the disciplinary measures were reserved for him when he got home.

(Continued on Page 8)

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Some Fools in God's Sight

(Continued from Page 1)

cause and effect: Every person must admit that the universe shows a reasonable order. From the microscopic atom to the hundreds of millions of solar systems in this vast universe we find design, purpose, and order.

And a reasonable order in the universe implies a Reasoner. For this could not happen by chance. Here I have a watch, a delicate mechanism. How did this watch come into existence? Did it evolve or happen by chance? Is it the fortuitous concourse of atoms? Did blind force gather these elements in the raw from mother earth, fashion and assemble them into this delicate mechanism, and set it in motion? No. Behind this watch was a mind that planned, designed, and made it. And so behind the universe is a Mind that planned, designed, and brought it into existence.

And a Reasoner in relation to the universe can only be God. There must be an adequate cause for every effect. Here we are beings with intellect, emotion, and will, personalities with the power of reasoning. What is the adequate cause for this effect called "man"? The adequate cause must be a Being with intellect, emotion, and will; a Personality with the power of reasoning; and this Personality is God.

One night in Egypt, Napoleon Bonaparte pointed to the stars and said, "For no other reason but those lights up there, I am convinced there is a God." Why doesn't the atheist look at man and say, "For no other reason but man, I am convinced there is a God"? He doesn't because he is what God says he is—a fool, a "sapless fellow, a carcass of a man, a walking sepulchre of himself in whom all religion and right reason are withered and wasted, dried up and decayed." The person who denies the existence of God is a fool.

II. The Self-Righteous Fool

The next fool that we shall consider is the self-righteous fool. In Proverbs 28:26 we read, "He that trusteth in his own heart is a fool." Why is he a fool? Because he is trusting in something that can't be trusted. In Jeremiah 17:9 we read, "The heart is DECEITFUL above all things, and desperately wicked: WHO CAN KNOW IT?" A deceitful heart is a very poor thing in which to trust. Our Lord has given us a true picture of the heart in Mark 7:21-23 where we read, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."

You say, "Preacher, that may be the picture of the bad sinner's

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heart, but that is not the picture of my heart." Listen, dear friend, you can read "bad sinners" into that verse if you will, but God says, "... out of the HEART OF MEN," which is an all-inclusive term, embracing all mankind. The heart in your breast is no different from the heart in the breast of the bad sinner. In Proverbs 27:19 we read, "As in water face answereth to face, SO THE HEART OF MAN TO MAN." The only difference between you and the bad sinner is that he has put more of the thoughts of his heart to deeds than you. But our Lord taught that the thought is as much sin as the deed. In Matthew 5:27, 28 He said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." And in Proverbs 23:7 we read, "For as he thinketh in his heart, so is he."

One afternoon some years ago, during a campaign in an Oklahoma town, the pastor and I called on a very self-righteous woman and dealt with her about her need of Christ.

She said, "Why must I be saved? I'm a good woman."

I said, "Are you sure that you're a good woman?"

She answered, "Yes."

I said, "How would you like to have the thoughts of your heart pictured on the screen of the downtown theater and invite your neighbors in for the show?"

She answered, "No," as every one of you would. She saw the truth and acknowledge herself a sinner.

Unsaved friend, human nature is totally depraved and environment doesn't change it. Your nature is no different from any other person's nature. The heart is a cesspool of iniquity, a deceitful thing which cannot be trusted. Cain was a man who trusted in his own heart. He was instructed as to the way of life. He was told that there was life only through faith in the shed blood of Jesus

Christ to which the blood of the sacrificed animal pointed. But Cain didn't like God's way. And instead of coming the blood-sprinkled road of Calvary, he obeyed the dictates of his evil heart and "brought of the fruit of the ground an offering unto the Lord" (Gen. 4:3). He brought a bloodless sacrifice, the work of his own hands. He offered unto God his own self-righteousness, as the woman in Oklahoma did. But we read, "Unto Cain and to his offerings he [God] had not respect" (Gen. 4:5).

Many today have gone in the way of Cain. They are offering unto God the work of their own hands — their own filthy rags of self-righteousness. As we read in Romans 10:3, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Our Lord said of them in Luke 16:15, "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." And in Ecclesiastes 11:9 we read, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, AND WALK IN THE WAYS OF THINE HEART, and in the sight of thine eyes: BUT KNOW THOU, THAT FOR ALL THESE THINGS GOD WILL BRING THEE INTO JUDGMENT." "He that trusteth in his own heart is a fool," for by so doing he sends his soul to Hell. In Proverbs 3:5, 6 we read, "Trust IN THE LORD with all thine heart; AND LEAN NOT UNTO THINE OWN UNDERSTANDING. In all thy ways acknowledge him, and he shall direct thy paths."

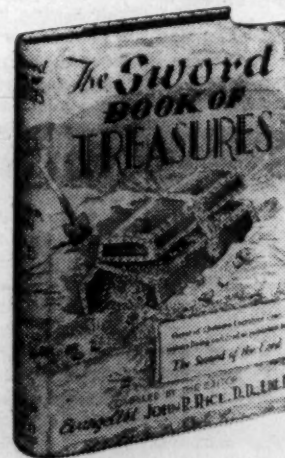
III. The Materialistic Fool

Another fool that we shall consider is the materialistic fool. We read of this fool in the twelfth chapter of Luke. You know the story of that covetous self-centered egotist. He was a very rich farmer whose lands brought forth plentifully. And in verses 17 to 19 we read, "And he thought within himself saying,

(Continued on Page 4)

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Some Fools in God's Sight

(Continued from Page 3)

What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

"And he thought within himself, saying, What shall I do?" These words show how self-centered he was. There was no room for God in his thoughts. In James 1:5 we read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." If his trust had been in God, he would have sought His wisdom instead of asking counsel of himself. Not realizing that what he possessed had been given him by God, he no doubt called himself a "self-made-man," and everything centered in self. His use of the personal pronoun eleven times in three sentences shows the egotist that he was. He was an Epicurean whose philosophy was "Eat, drink, and be merry, for to-morrow we die." He had his affections set on material things rather than on God.

In verses 20, 21 we read, "But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

There is an oft-told story that illustrates this fool. Let me give it to you as related by the late Dr. W. B. Riley. A certain wealthy abbot had a simple-minded servant. He called him into his presence one day and gave him a painted staff and said, "Carry this until you find a man more foolish than yourself." The servant took the stick away, and every now and then meeting some superficial person, he would study him carefully and be tempted to part with his stick; but upon better knowledge of the stranger, would retain the same.

One day his master lay dying. Sending for the servant, he said, "I want to bid you good-by. I am going on a long journey to a land whence there is no return."

The servant said, "Have you sent all of your wealth ahead of you so that when you come into that land you can live in luxury as here?"

"No," answered the master, "I have not."

"Then," said the servant, "surely with as much of it as you have, you will want to provide for your next life."

"No," said the master, "the minute I get there, I become a pauper."

"Then you didn't know that you had this journey to make?"

"On the contrary," said the master, "I have known it from my infancy."

"And you made no provision against this day? You sent no treasure into that land whither you travel?"

"None whatsoever," was the master's reply.

"Then," said the servant, "take back the stick, for of all the fools that I have met, no man has equalled you."

The servant's decision was right. For there is not a greater fool than a man who will lay up treasure here on earth where moth and rust do corrupt, and where thieves break through and steal, and where death takes all, and let that treasure send his soul to an eternal Hell. Our Lord said in Mark 8:36, 37, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

IV. Some Careless Fools

In Matthew 7:21-27 our Lord spoke of some careless fools. He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord,

Lord, have we not prophesied in thy name? and in thy name have cast out demons? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Our Lord here places all mankind into two classes: a wise class and a foolish. Those who hear His Word and obey it He likened unto a wise man who builds his house upon a rock, a solid foundation, which will stand against the storm. Those who hear His Word and obey it not He likened unto a careless fool who builds his house upon shifting sand, which will not stand against the storm.

In which class are you, my friend? Have you heard our Lord's Word in regard to salvation? He said in Luke 13:3, "I tell you, Nay; but except ye repent, ye shall all likewise perish." And He said in John 6:47, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." He said that the condition for salvation was repentance and faith. He said that you must acknowledge yourself a guilty, defiled, and helpless sinner before God, and turn from sin to Him, and believe in Him, the Son of God who died for your sins. Have you obeyed that Word? If you have, you are indeed a very wise person, for you have built your house upon the Rock of Ages which will stand against the storms of judgment. But if you have not obeyed that Word, you are indeed a careless fool, for you have built your house on sinking sands and the storm of God's wrath will destroy it.

In Matthew 25:1-13 we read of ten virgins. Five of them were foolish and five were wise. There came a cry at midnight, "Behold, the bridegroom cometh; go ye out to meet him." But the five foolish virgins had no oil for their lamps. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." They were careless fools. Why? Because they were unprepared. They did not prepare for the bridegroom's coming. And when he came, it was too late to prepare. The door was shut. And when they cried, "Lord, Lord," He said, "I know you not."

Sinner friend, the midnight of this old world is fast approaching. Soon the cry will be heard, "Behold, the Bridegroom cometh; go ye out to meet Him." Do you have oil in your lamp? Are you indwelt by the Spirit of God? Are you prepared? If you are not, it will be too late to prepare when He comes. The door of grace will be shut. And when you cry, "Lord, Lord," He will answer, "I know you not, careless fool."

V. The Sin-Mocking Fool

The last fool that we shall consider is the sin-mocking fool. In Proverbs 14:9 we read, "Fools make a mock at sin." As one has said, "They treat it lightly, commit it cheerfully, and call it everything but the right name." But let us turn these words around: "Sin mocks fools."

1. Sin Mocks Fools With Its Broken Promises.

Sin's promise to our first parents was: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5). Sin promised them sight and equality with God. But when it was committed, sin's promise was broken, and they lost their sight

and fell from the plane on which God had placed them. Sin plunged them down from a state of righteousness and happiness to a state of degradation and misery.

Sin promises a boy that he can take a drink and then leave it alone. But when the drink is taken, sin's promise is broken; and drink takes hold of him with a desire that plunges him down from respectability to a drunken gutter bum, a drunkard's grave, and a drunkard's Hell.

Sin promises a girl that she can go "joy riding" with that fellow and "neck" and IT WILL NEVER HAPPEN TO HER. But when the "necking" is committed, sin's promise is broken; and that necking creates her desires only lawful in wedlock, desires that plunge her down from purity to prostitution, from virtue to vice, and from humiliation to Hell.

Sin promises men and women that they can live unto themselves and be their own god. But when this philosophy is practiced, sin's promise is broken; and this philosophy takes hold of them with a megalomania that damns their souls to Hell.

Sin is like the foolish woman who sits at the door of her house saying to those who go by, "Stolen waters are sweet, and bread eaten in secret is pleasant" (Prov. 9:17). But God tells us "that the dead are there; and that her guests are in the depths of hell" (vs. 18).

2. Sin Mocks Fools by Enslaving Them.

When Adam and Eve obeyed the voice of the serpent, they sold themselves and their posterity as bondslave to sin who robbed them of their glory, brought the curse of death upon all, and turned Eden's garden into a graveyard. Sin robbed us of freedom and gave us bondage; robbed us of the good and gave us the bad; robbed us of life and gave us death.

When the boy took his first drink, he thought that he could leave it alone. But that poison like a vampire sapped his strength, broke down his moral fibre, and so weakened his will that all his good resolutions and Keely cures could not save him from the bondage of sin, sorrow, and death.

When the girl let that fellow put his arm around her the first time, she thought that she had strength to keep herself pure. But that serpent, clothed in the guise of harmless pleasure, robbed her of virtue, made her his slave, and sent her to a prostitute's grave.

Those men and women who thought that they could live unto themselves and be their own god found the words of the poet true: "Lord of himself that heritage of woe." Like the prodigal son, they became bondslaves to a foreign master. Sin is a cruel master, a blood-thirsty tyrant who binds and breaks, damns and destroys.

3. And Last, Sin Mocks Fools by Unforeseen Consequences.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). When you sow wheat, you don't reap barley — you reap wheat. And get this straight, sinner friend; if you sow wickedness, you'll reap wickedness. Emerson said, "Sow an act; you reap a habit; sow a habit; you reap a character; sow a character; you reap a destiny."

The fool did not see in that drink a habit, and in that habit a character, and in that character a destiny. He did not see in that drink a habit that would rob him of his manhood, and in that habit a character so vile that people would shun him, and in that character a destiny so awful the Son of God wept for those who go there. But in Hell his sin will mock him forever, and forever, and forever.

The fool did not see in that "necking" a habit, and in that habit a character, and in that character a destiny. She did not see in that "necking" a habit that would disgrace her, bring an illegitimate child into the world, or cause her to commit murder by abortion. She did not see in that habit a character of scarlet shame, and in that character a destiny so terrible that words cannot describe it. But in Hell her sin will

mock her forever, and forever, and forever.

One day some years ago a friend asked me to visit his brother, a man in his early thirties, who was dying from alcoholism in the Receiving Hospital of Detroit, Michigan. And there I found a living skeleton lying upon a bed in awful agony. Whisky had eaten out his inwards. The doctor said, "It is only a matter of hours." I said to myself, "Sin is mocking him." Within a few hours he was dead.

The pastor of a Methodist Church in an Indiana town where I conducted a meeting in the fall of 1942 told me that the head doctor of an insane asylum for soldiers of World War I told him that ninety-five per cent of the inmates were there because of syphilis. For a few minutes in France those boys made a mock of sin, and for the past quarter of a century sin has been mocking them, and will mock many of them forever in Hell.

Listen to me, unsaved friend. SIN MOCKS FOOLS. You visit an insane asylum and see the alcoholics and the syphilitics aimlessly walking with hands behind their backs and blank eyes staring at the ground and hear them mutter their meaningless words and you'll see sin, mocking fools. You visit a State Penitentiary and see men and women sitting in the loneliness of their prison cells where they are condemned to spend the rest of their natural lives and you'll see sin, mocking fools. And if you could visit that place called Hell and see those who once made a mock at sin as sin mocks them, I believe that the agonized wailing of the lost would cause you to turn from your sins to God this very moment.

Which fool are you? Oh, I know that you aren't the atheistic fool. You have enough of the common sense with which man has been endowed to believe there is a God. But are you the self-righteous fool? You're trusting in

your own heart. God says, "This is the way, walk ye in it." But you say, "No, God, this is the way." God says, "It is by the way of Calvary." And you say, "No, God, it's by the Golden Rule." God says, "It is by repentance and faith in the Christ of Calvary." And you say, "No, God, it's by doing the best I can." Are you that fool? Or are you the materialistic fool? You are putting your trust in material things. You are pulling down your barns and building greater to the neglect of your soul's salvation. Listen to me, friend. It is a worthy ambition to make a mark in this world, but it is a tragedy when you do it to the neglect of your soul's salvation.

Or are you the careless fool? You say, "Preacher, I believe the Bible to be the Word of God. I believe that you have preached the Gospel truth. I believe that there is a God in Heaven. I believe that the way to Heaven is through repentance and faith in Jesus Christ. I have believed this from my mother's knee. And some day, Preacher, I'm going to get right with God; but not now." Are you this fool? Are you the careless fool? Are you a procrastinator? Listen to me. The road to Hell is paved with good intentions. Hell is filled with people who had the good intentions that you have. This very day men and women who have the same good intentions that you have will be suddenly snatched out into eternity to be forever separated from God in Hell.

Or are you the sin-mocking fool? You're making a mock at sin. Then get this straight:

(Continued on Page 5)

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Six Names for Pentecostal Power

(Continued from Page 1)

Christians means the same as the endowment of power from on high, means the same as being filled with the Spirit, means the same as the baptism with the Holy Ghost.

This picturesque figure of speech, calling the endowment of Holy Spirit power the pouring out of the Holy Spirit upon people, is a familiar one in the Old Testament Scriptures:

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses."—Isa. 44:3, 4.

In Isaiah 32:15 Israel is warned that the land will once be desolate and neglected, "until the spirit be poured upon us from on high." That is, when Israel as a nation is restored, it will be brought about by the coming of the Holy Spirit in great power upon the remnant of Jews who turn to God. This is partly the same promise as Joel 2:28, 29 which Peter quoted at Pentecost.

In Proverbs 1:23 we are told how Wisdom, as deity personified, cries, "Turn you at my reproof: behold, I will pour out my spirit unto you . . ."

And in the Old Testament God often says that He will pour out His wrath, or His indignation; and sometimes He promises to pour out His blessings.

There are many other Scriptures which say that the Spirit of the Lord "came upon" people. Note the following passages:

"And I will take of the spirit which is upon thee [Moses], and will put it upon them . . ."—Num. 11:17.

"When the spirit rested upon them, they prophesied . . ."—Num. 11:25.

"... the spirit rested upon them . . . and they prophesied . . ."—Num. 11:26.

"And Moses said . . . would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"—Num. 11:29.

"And the Spirit of God came upon Saul . . ."—I Sam. 11:6.

"And the Spirit of the Lord came upon David from that day forward."—I Sam. 16:13.

In the book of Judges we are told that the Spirit of the Lord came upon Jephthah and upon Samson.

Second Chronicles 15:1 says, "And the Spirit of God came upon Azariah . . ."

About the Lord Jesus it was said, "The Spirit of the Lord God is upon me" (Isa. 61:1).

And again in Isaiah 42:1 it was said, "I have put my spirit upon him," referring to the Lord Jesus.

And we are told in the Gospels that John saw the Holy Spirit "descending upon" Jesus.

All these Scriptures which speak of the Holy Spirit being on people refer not to the indwelling of the Holy Spirit, and not to regeneration, but to a special endowment of power. So the terminology used about Pentecost fitted in with the usual Bible terminology about the endowment of power from on high.

It is probable that the picture of God pouring out the Holy Spirit upon His people follows the pattern of pouring anointing oil upon priests and kings, when God endowed them with wisdom and power for His service. The anointing oil was a symbol of the Spirit of God. In fact, in one passage referring to the Lord Jesus, the same verse says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach . . ." (Isa. 61:1 quoted in Luke 4:18). The Holy Spirit coming upon one in divine endowment of power is called an anointing. As David was anointed to be king, as Aaron was anointed to be high priest, so God anoints His servants with the Holy Spirit. The pouring out of the Holy Spirit is evidently intended to remind us of this special symbol of the Holy Spirit used

throughout the Old Testament and sometimes in the New Testament.

An amusing and interesting question has been asked which might be answered here, both because it is interesting and because it sheds light on the meaning of the terms used at Pentecost. Someone has said that if the pouring out of the Spirit upon people and the baptism of the Holy Spirit are the same thing, then baptism in water should be by pouring and not by immersion! If baptism is an immersion, a burial, an overwhelming, then how could it be by pouring?

That question is answered by a simple illustration. Suppose a cup is put in the dishpan and the faucet is turned on so that the water runs into the cup. There is the "pouring out" of the water, upon the cup. Then the cup becomes "filled" as the disciples were filled with the Spirit at Pentecost. Then as the water continues to run, the cup is baptized, covered, immersed, buried in the water. So God poured out His Spirit upon Christians at Pentecost until they were filled and covered and surrounded with the Holy Spirit. The three terms used about the Holy Spirit at Pentecost all fit together. The pouring out of the Holy Spirit and the fullness of the Spirit and the baptism with the Spirit were the same blessing. All of these terms refer to the endowment of power from on high.

V. The Power of Pentecost Was Called "the Gift of the Holy Ghost"

When Peter preached his wonderful sermon the day of Pentecost many were pricked in their hearts "and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" They wanted not only salvation, but also the fullness of the Spirit which was obviously manifested before them this day. They wanted to be saved and then they wanted power to witness for Jesus. Peter's answer is given in Acts 2:38; "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

It is important to see that two subjects are under consideration in this verse. The first subject is salvation. Those who repented were saved. Those who after they were saved went on to be baptized, publicly and wholly dedicating themselves to the crucified life, the witnessing, soul-winning life, would also receive "the gift of the Holy Ghost."

We cannot at this moment take time to prove that baptism is not here mentioned as necessary to salvation. The author's sixty-four page pamphlet, **Bible Baptism**, will be found to answer that question clearly, from the Scriptures. Here we simply state the fact that Acts 2:38 teaches that people who have repented should then be baptized "for the remission of sins" which they have already received. That is, baptism refers to and announces the remission of one's sins which has been obtained by penitent faith. Nor can we, in this chapter, discuss in detail the conditions for the endowment of power from on high. That will come later. But it seems obvious that Peter is here promising these inquirers that they, too, can have the same gift of the Holy Spirit which the hundred and twenty received that day. In other words, "the gift of the Holy Ghost" means the endowment of power, the fullness of the Spirit, the baptism with the Holy Ghost, the pouring out of the Holy Spirit, which many Christians received at Pentecost.

It is further made clear that "the gift of the Holy Ghost" means the fullness of the Holy Spirit or the endowment of power from on high, by the use of the term in Acts 10:44-47. That Scripture, telling about how Cornelius and his household were

saved and filled with the Holy Spirit, says:

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

In verse 44 we are told that "the Holy Ghost fell on" Cornelius and his household. That sounds like the pouring out of the Spirit upon the disciples at Pentecost.

But verse 45 is even more explicit, "...because that on the Gentiles also was poured out the gift of the Holy Ghost." Notice that little word "also." The gift of the Holy Ghost was poured out on Cornelius. But the same gift of the Holy Ghost had been poured out before on the disciples at Pentecost! That is clearly the meaning.

And Peter admits as much when he says, "These... have received the Holy Ghost as well as we." Cornelius and his household received "the gift of the Holy Ghost." But Peter says that that was the same gift which he and others had received at Pentecost.

Again in Acts 11:15-17, when Peter was explaining to the apostles and leaders at Jerusalem his visit to Cornelius, he said: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

The Holy Spirit fell on Cornelius and his household as was promised when the apostles were at the beginning, that is, at Pentecost.

Then Peter says that he remembered that Jesus had promised His disciples, "Ye shall be baptized with the Holy Ghost." This "gift of the Holy Ghost" which Cornelius received in Acts 14:25 was the baptism with the Holy Spirit.

In verse 17 Peter said that Cornelius received the like gift as other Christians had received, the gift of the Holy Ghost. And that refers not to salvation, though it convinced Peter that Cornelius and his household were saved. The gift of the Holy Ghost is not salvation, but the endowment of power from on high which others received at Pentecost.

In Acts 8:20 Peter calls the fullness of the Holy Spirit "the gift of God."

The Scripture here is not speaking of the various gifts which the Holy Spirit Himself gives to those whom He fills: the gift of prophecy, or of healing, or of miracles, or of tongues. Here the gift is the Holy Spirit Himself, given in power on a Christian to enable him to win souls.

VI. Those Endued With Power From on High Were Said to Have Received the Holy Ghost

Since the fullness of the Holy Spirit, as given at Pentecost, is called "the gift of the Holy Spirit," it is but a step further to say that those who received this supernatural endowment of power "received the Holy Ghost." And several Scriptures, speaking about this endowment of power, call it receiving the Holy Ghost.

When "the Holy Ghost fell on all them which heard the word" and "on the Gentiles also was poured out the gift of the Holy Ghost," then Peter said about Cornelius and his household that they "have received the Holy Ghost as well as we" (Acts 10:47). If God gives "the gift of the Holy Ghost," then Christians upon whom He is poured out in

power "receive the Holy Ghost." And Peter was here clearly speaking about the experience of Cornelius and his household as being identically the same as others received at Pentecost.

In Samaria, Philip the deacon had preached Christ and had a blessed revival. But the converts there were not filled with the Holy Spirit. They had been saved, but they needed this power from on high. And God had reason to exalt the apostles and teach the converts to look to His appointed apostles for leadership and authority, particularly until the New Testament should be written. So the apostles sent Peter and John to pray for these new converts that they might receive the Holy Ghost. The story is told in Acts 8:14-17 as follows:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

Note that here are people who have already received the Word of God, have already believed and are baptized. They are Christians, certainly; yet they need something else besides salvation. They need the mighty power of God to make them soul winners, to help them witness for Christ. It is explained that "as yet he [the Holy Spirit] was fallen upon none of them." This is language like that of Joel about Pentecost. The Bible, when it speaks of the Holy Spirit's coming upon people, always means in a special endowment of power. And so it means here. And to receive this endowment of power of the Holy Spirit was called simply to "receive the Holy Ghost."

It is certainly true that these converts had the Holy Spirit abiding in their bodies. They had been regenerated when they believed, and the regeneration was wrought by the Holy Spirit. There is a sense in which they had already received the Holy Spirit, as every Christian had. How much the dispensationalists, who might think that these new converts were not yet in the body of Christ, and who speak so wisely of a "transitional period," have muddled the waters here! One who believes in Christ is saved. That is true through all the Bible. One who is saved is a member of the body of Christ and has the Holy Spirit dwelling in his body. That is certainly true of every Christian since the day Jesus rose from the dead and was glorified and, appearing to His disciples, breathed on them and commanded them, "Receive ye the Holy Ghost." But to have the Holy Spirit in regeneration is one thing. To have His open, public manifestation, His fullness, His anointing, His divine endowment of power, is another and vastly different thing. And here these new converts received the Holy Ghost in His fullness. We have a right, then, to speak of Christians receiving the Holy Ghost, referring to the fullness of the Holy Spirit.

In Acts 19:2 we have this term, "received the Holy Ghost," used again. It is used in a question. Paul said to a dozen disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?"

Here the note in the Scofield Bible has led many wrong. Dr. Scofield says, "Paul was evidently impressed by the absence of spirituality and power in these so-called disciples. Their answer brought out the fact that they were Jewish proselytes, disciples of John the Baptist, looking forward to a coming King, not Christians looking backward to an accomplished redemption." But the Scofield Reference Bible, often so helpful, here is on dangerous ground. What right has any man to say, "so-called disciples," when the Bible says "disciples"? That is making light of the plain statement of the Word of God. Since the Bible says they were disciples, then Bible believers must accept it that they were disciples. Not only so, but they had believed in

Some Fools in God's Sight

(Continued from Page 4)

sin will mock you. If you don't believe me, ask that old, bleary-eyed, drunken "bum" filching through the garbage cans of your city for food. He will tell you that sin mocks fools. And if you don't believe him, ask that old, dirty, disheveled hag "mooching" drinks at the tavern bar. She'll tell you that sin mocks fools. She'll tell you that she was once a fair, rosy-cheeked girl like you, but she made a mock at sin. And sin robbed her of her virtue, stole the roses from her cheeks, blasted her hopes, blighted her life, and damned her soul. And if you don't believe her, just go on making a mock at sin; and you will soon discover by experience that sin mocks fools.

Quit playing the fool, my friend. Be wise. Turn from your sins to God, believe in Jesus Christ, and be saved before it is eternally too late.

Christ and had been baptized on their profession of faith. Apollos, to whom the context points as the one who won these converts, had been "instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John" (Acts 18:25). Apollos had received his instruction principally from John the Baptist. He had probably been absent at his home in Alexandria at the time of Pentecost and so did not fully understand about the fullness of the Spirit. He could not teach the doctrine of the fullness of the Spirit, though he himself was "fervent in the spirit," that is, empowered by the Holy Spirit to win souls.

To these converts who had believed and been baptized under the able and spiritual and fervent preaching of Apollos, Paul said, "Have ye received the Holy Ghost since ye believed?" Then he explained to them that when they were baptized, that itself should have involved the kind of holy dedication and surrendered to the Lord's will and obedience to the Lord's command as would have led them to be filled with the Holy Spirit, had they fully understood baptism. We are told, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:6). "The Holy Ghost came on them." That is the same endowment of power that came at Pentecost. That is the same power that was on Christ when it was said that "the Spirit of the Lord is upon me . . ." (Luke 4:18). And these Spirit-filled men upon whom the Holy Ghost came, prophesied, that is, they had the supernatural gift which the Holy Spirit often gives people to witness with mighty power. They did this witnessing in more than one language, though we are not told whether the language was the supernatural gift of tongues or whether they naturally spoke several languages and each one praised the Lord and witnessed in his own language. But there can be no doubt that here was a supernatural endowment of power like that at Pentecost. It is possible that the speaking in tongues is here mentioned because of the similarity to the account given of the blessing at Pentecost. Certainly we are intended to understand that these were filled with the Spirit.

That being true, we know that by the question, "Have ye received the Holy Ghost?" Paul meant, "Have you been endued with power from on high?"

In John 7:39 and in John 20:22 the Scripture speaks of receiving the Holy Ghost, when it seems to refer clearly to the indwelling of the Holy Spirit which was to begin when Jesus rose from the dead and was glorified. Note John 20:21, 22: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had

(Continued on Page 6)

CHRIST HAS PEACE FOR TROUBLED CHRISTIANS

By the Editor

A letter comes from a distressed woman who has trouble enough to break anybody's heart. Her letter is deeply moving. She has trouble, and to make it far worse, she knows that much of this trouble is the reaping of her own sowing. She has an unsaved husband with a poor reputation. She lives in direst poverty, in a garage in a backyard filled with tin cans and ashes. She has two children and a third on the way, and the doctor declared he will not help her at all except for cash in advance. She says she is shunned by loved ones and former friends because of her shabby circumstances and clothes. Near despair, she feared a nervous breakdown. I felt led to write her the following letter of comfort. I know, I know, I know that the Lord Jesus is the master of every circumstance, and that He can give peace and contentment anywhere a Christian is, if the Christian takes plenty of time to wait on God and set out to please God in everything. May God give hope to those in trouble.

April 26, 1943.

Dear Mrs. McC.:

I have read your letter and I know that God has wonderful things for you. Remember that a Christian is not to be made unhappy by the circumstances. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world"

(John 16:33). And Paul said, "For I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). Paul could be happy in jail. He could have peace of mind when his body was hungry. And you can have peace, too.

Worry is a sin. It shows you

Six Names for Pentecostal Power

(Continued from Page 5)

said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." Since Jesus a little later expressly commanded the disciples to tarry at Jerusalem until they were endued with power from on high, we certainly may infer that the disciples did not here receive the power from on high they must yet wait for. Yet when Jesus breathed upon them and commanded them, "Receive ye the Holy Ghost," I believe that we must fairly infer that they did receive the Holy Spirit into their bodies. I believe that here was truly fulfilled, at least in part, the promise Jesus gave in John 7:37-39. Jesus said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

There are two parts of that promise. One is that the Holy Spirit should make His headquarters in the bodies of Christians and should flow out from Christians and that His power would radiate from Christians. The indwelling is the first promise. The second promise is that the power of the Holy Spirit would be manifested in these Christians in whose bodies the Spirit dwelt.

So we conclude that when Jesus rose from the dead and said to the disciples, "Receive ye the Holy Ghost," His words were both an announcement and a command. I think He then announced the indwelling of the Spirit and that when Jesus there breathed on His disciples, the Holy Spirit literally came in to dwell. But we are certain that there is a command that these same disciples should later receive the Holy Spirit in His fullness of power. It was for this that they were to tarry at Jerusalem. And they were to do the work that Jesus had done, for Jesus said, "As my Father sent me, even so send I you."

We conclude that before the Holy Spirit came into the bodies of Christians to dwell, the term, 'receiving the Holy Spirit,' would partly refer to His indwelling. But certainly in every case the fullness of the Spirit is meant.

In Luke 11:13 Jesus said, "... how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The context shows that Jesus is speaking about a Christian's having bread for sinners, about a Christian's having power from Heaven to win others.

With these things in mind, we can say that to receive the Holy Spirit is a term used for the endowment of power from on high,

though it is not frequently used in the Bible and though there are complications which might make it misunderstood unless we clearly explain that the term refers to the fullness of the Spirit, the endowment of power from Heaven.

Summing up, the following terms are all used about what happened to Christians at Pentecost.

(1) They were "endued with power from on high." They 'received power after that the Holy Ghost came upon them and they were witnesses.' This is a definition which Jesus Himself gave, and all the other terminology regarding the power of Pentecost must mean an endowment of power from on high.

(2) At Pentecost the disciples were "filled with the Holy Ghost." This term, "filled with the Spirit," or, "filled with the Holy Ghost," is used many times in the Bible and is the term used in the command for Christians today, in Ephesians 5:18. It is the most commonly used term for the power of Pentecost.

(3) The disciples at Pentecost were "baptized with the Holy Ghost." That is the term Jesus used, the term John the Baptist had repeatedly used. It is a Bible term and has been understood by the greatest soul winners and Bible teachers through many centuries to refer to the special endowment of power. The term has been somewhat confused by its use by the tongues people and by eradicationists, and its use has been discouraged by the ultra-dispensationalists particularly. But it is a Bible term used by the Saviour Himself about the power of Pentecost. So we have a right to say that Christians need to be "baptized with the Holy Ghost," but we should be careful to define what we mean since the term has been misused so much.

(4) At Pentecost God poured out His Spirit upon the waiting disciples. So we may properly say that the Holy Spirit came upon Christians at Pentecost and that He comes upon Christians today for the same reason, to give them an endowment of power for witnessing.

(5) The power of Pentecost is called also "the gift of the Holy Ghost."

(6) The power of Pentecost is also called 'receiving the Holy Ghost.'

If one wants to be clearly understood and to be true to the Bible, he probably should not use the terms "the second blessing" or "a second definite work of grace," referring to the power of Pentecost. But he should teach that Christians need to be "endued with power from on high"; that Christians need to be "filled with the Spirit."

are not trusting the Lord. The God who clothes the flowers and feeds the birds, will He not care for His own children who trust Him?

Now here is the way out of your difficulty:

1. Set out to take time alone with the Bible and prayer every day. If you will spend forty minutes or an hour a day, or even thirty minutes in prayer and reading the Bible and meditating and waiting on God, you will find it will do wonders for you. You should read at least three or four chapters of the Bible daily as a usual thing. Sometimes you will want to meditate on one of the Psalms for an hour at a time instead of reading more. Mark good verses and promises and memorize some of them and say them over to yourself. There is not any way of Christian happiness without this first main thing of taking time for the Bible and prayer.

2. Surrender to the will of God. God means good to you. He loves you. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Tell the Lord that you will trust Him, that you will not fret, that you will be content with what He sends since He loves you so much. Quit fighting God. Quit fighting your environment and grieving over your circumstances. You sinned, but you have been forgiven. You are in poverty, but so are thousands of others who are happy. God took care of your other children; He will take care of the one who is coming.

3. Begin to pray for definite things. I don't mean storming at God nor wringing your hands but calmly waiting on God, asking Him to show what He wants to give and asking Him to help you trust Him for it. Look up promises in the Bible and prove that God answers definite, believing prayer.

4. Make sure of the right attitude toward your husband. He loved you or he would not have married you. At any rate, he is your husband, and God commands,

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear."—I Pet. 3:1, 2.

Set out to love your husband. God loves him and you can, too. He was very attractive to you once. His soul is precious. Set out to obey him and make him happy. And you can win him to Christ. Humble yourself before God, become obedient, and then daily beseech God to save your husband, to straighten him up, to grow him in character. God can do it. But you must do your part by being an obedient wife and a happy, believing Christian.

I do not know all the answers, but God does. Any promise I could make for God would not be as great as He has already made for Himself in His Word. God has the way out! He can give perfect peace and joy. He can make your life triumphant. Oh, I pray that you will follow the Lord and through your testing you will come out like gold tried in the fire.

Remember that Jesus said, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it"—I Cor. 10:13.

Can't you trust the Saviour who loved you enough to die for you? And God who gave His Son to die for you, surely loves you enough to care for you day by day. Remember, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

In the Saviour's name, yours,
John R. Rice.

Dr. Bob Jones Says:

"As far as I know, I have no personal enemies. The folks who are against me are against the Gospel I preach and the aggressive evangelistic emphasis I give. It is impossible to move as rapidly as we have moved all our life without producing some friction. A man cannot have strong convictions and express those convictions without antagonizing some people. A Christian institution like Bob Jones University cannot make the miraculous record it has been able to make by the grace of God without arousing certain jealousies in the hearts of certain type people. We have been out long enough to know what to expect when we take an aggressive Christian position. Yes, we have enemies. But they are enemies of the Cause we represent. The modernists are against us. Even some cold theoretical, technical, hair-splitting fundamentalists, who believe in dead orthodoxy but who have no patience with orthodoxy on fire, are not too friendly to us. But God never gave any two men more wonderful and understanding Christian friends than He has given to my son, the president, and to me, the founder of Bob Jones University. We love all of you friends. We thank God for every one of you. You have been so good to us. You have

prayed for us. You have said a good word for us. You have kept us encouraged. You have helped us carry the heavy financial burden here at Bob Jones University. Some of you have sacrificed to help us. We have had letters that have filled our eyes with tears and have put a sob in our throat. I wish we could see every one of you who have helped us financially and tell you how much we love you and how much we thank you for what you have done for us.

We are beginning to see daylight. It looks as if we will wind up the school year with a good report for the Board of Trustees and for you good Christian friends who have helped us. You who have already sent in financial contributions, if you can add something to it so it will get to us before June 15, we will greatly appreciate it. If you have not invested any of the Lord's money in the work of Bob Jones University, please make an investment of some amount between now and June 15. Please keep praying for us. Thank you and God bless you, every one."

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EVANGELIST CHARLES E. BOREN

Readers will be blessed, we trust, by a sermon in this issue of THE SWORD OF THE LORD, "Some Fools in God's Sight," by Evangelist Charles E. Boren. Brother Boren has been associated with the Fuller Evangelistic Foundation until he resigned for a rest, which his doctors required. Now he is restored to strength and open for revival engagements again.

We have strong letters of endorsement of Brother Boren's work in a union revival campaign in Windom, Minnesota, signed by Rev. J. L. Patten, Baptist pastor; Rev. C. C. Larson, Evangelical Free Church pastor; Rev. Peter DeBeer, Presbyterian pastor, etc. They say:

"We are more than pleased with the recent help of Evangelist Charles E. Boren in our union evangelistic campaign in Windom, Minnesota, sponsored by the Cottonwood County Ministerial Association. This statement is all the more significant when we explain that we have had the services of Dr. Oscar Lowry and Dr. Paul Rood in previous years. His unusual ability in using Scriptures from memory and definitely applying them makes for his rich and powerful ministry from the pulpit. His type of ministry is that which breaks up the solid ground in his hearers, exposes sin by giving it its rightful name, and makes for lasting results. We must say that his ministry is far from the superficial type of evangelism. We believe that God has both called and especially equipped this man for the field of evangelism."

Rev. H. M. Hildebrandt of the Third Presbyterian Church, Springfield, Illinois, writes:

"Mr. Boren made a lasting impression on our people. They will never forget his powerful preaching. It was not after the manner of men, but always the Word of God. Many of our people were especially helped because he used God's Word so accurately and so appropriately. There was no wresting of the Scriptures, but a loyalty and a confidence

which was not only pleasing to our congregation, but impressed those who did not realize the importance of the Bible.

"It was a pleasure to be associated with Mr. Boren. He is a Christian gentleman and a real brother in the Lord. It is very evident that he has 'an unction from the Holy One.'"

Rev. Adam Bausman of the First Baptist Church, Struthers, Ohio, writes most kindly and says, "I can unhesitatingly say that Rev. Boren is the finest evangelist I have ever heard." All the pastors especially commend his deep earnestness and his wide use of Scripture.

Those who may wish to get in touch with Evangelist Charles E. Boren may write him at 491 Chalmers Avenue, Detroit 15, Michigan. We pray God will continue to richly bless his ministry.

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Is It Wrong to Have Social Affairs Sponsored by the Church?

By the Editor

An earnest Christian man writes the editor, telling how his church has now some social affairs for young people and others, sometimes serving refreshments in the church building or having games in the church basement. He asks me for counsel. Is such Christian fellowship, sponsored by churches and in church buildings, permissible in Bible-believing and spiritual churches? He mentions that Jesus cast out the money lenders from the temple, saying, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13).

Trusting that this answer to this question may be helpful to others, we publish it here.

April 1, 1948.

Dear Brother Miller:

I am grateful for your honest good letter and will answer it as honestly and briefly as I can.

I was a pastor for years and I had the same problem to consider and decide upon. First, I was so displeased with the overemphasis on entertainment in many churches that I started out not to have any kind of social affairs in the church building or sponsored by the church. However, since I could not find any Scripture that forbade having social affairs, I had to change my mind and consider whether or not social meetings might not be good for Christians. Later we had some social affairs in the homes and sometimes in the church building.

I certainly think it would be wrong to make a church "a den of thieves," but I do not see that one is a thief because he has a sandwich or a cup of tea. Having wicked men defrauding the public in the temple at Jerusalem is much different from having Christian fellowship in a church house.

I was accustomed even when a boy to having dinners served for visitors on certain big occasions. I did not see anything wrong with that, but strangely enough, I was prejudiced against having other kinds of social affairs.

Now my convictions are as follows:

1. In New Testament times they did not have church buildings at first. Churches met in the homes of the people or other borrowed buildings. Hence our ideas about what is right and proper in a church house do not come from the Bible. As far as we can tell from the Bible, anything that is proper and Christian in a home would be proper in a church house, if it were used to the glory of God.

2. The Bible commands a Christian to be just as religious about the other things in his life as in official church services. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). I believe that people can eat and drink to the glory of God.

3. Christians really need fellowship. When I was a pastor I was sad to find that some of our Christian young people married unsaved people and other young Christians were lonely because they only saw one another in church. I felt it was helpful to encourage them to get together as Christians, and I think a church can do great good by carefully supervising the fellowship of its young people.

4. Where the Bible does not make an issue or give any commands forbidding Christian fellowship in the church building or fellowship sponsored by the churches, then we Christians ought not make an issue. We should stand on the Bible itself. Where the Bible speaks, we should speak. Where the Bible is silent, we should be silent. With that in mind, I cannot conscientiously oppose Christian fellowship meetings, whether for young people or old people, sponsored by the church and even in the church building.

5. However, I think it is very important to remember that social life is not so important as spiritual life. I think there should be prayer and something of a spiritual nature in all the social occasions sponsored by a church, and it should certainly be of the highest type. Churches certainly should never allow dancing, should never encourage attendance at the

The Editor Says

The many, many inquiries about my health move me deeply. Thank God, the sciatic rheumatism is altogether gone and I am very active again. I often play tennis with my workers or children when at home. Thanks be unto God for His great mercy. And thanks to every friend who prayed.

Tonight (Saturday, May 15) I leave by train for Detroit for a fifteen-days revival campaign in the Gilead Baptist Church, Rev. Robert Parr, pastor, in a large new auditorium seating, we are told, a great crowd of people.

It is an unusual privilege to return for another engagement for the noon-day services of the Christian Business Men's Committee of Chicago May 31-June 4, 12:30 to 1:00 p. m. The service is broadcast over radio WMBI, Chicago. We have had many engagements with this fine group and God has richly blessed. May there be a special pouring out of the Holy Spirit upon us for this opportunity.

THE SWORD OF THE LORD begins a regular weekly broadcast on June 8 at 6:00 p. m. on radio WAIT, Chicago. It will be only fifteen minutes, with the editor preaching. Will you enlist others to listen June 8 at 6:00 p. m., 820 on your dial, and other Sundays thereafter? Of course the editor continues his revival campaigns and the broadcast will be by transcription when necessary.

Baker Book House of Grand Rapids, Michigan, has taken over the distribution of books by the late blind evangelist, Dr. Walter D. Kallenbach. There are four clothbound books of sermons, with titles: *That Men May Live, That Men May See, That Men May Believe, That Men May Know*, priced at \$1.00 each. *The Higher Significance of the Gospels*, including Dr. Kallenbach's life story, is \$1.50. A paperback pamphlet, *Law and Commandment* (64 pages) sells for 35c a copy, and the pamphlet, *The Message and Authorship of the Epistle to the Hebrews* is priced at 20c per copy. Baker Book House also sells the fine volume by the late Dr. R. L. Moyer, *The Saviour in the Shadows*, a discussion of Jesus revealed in Old Testament types, 158 pages, paper binding, price, 75c.

Letter-month brought reports from many, telling of great blessings through the Sword Book Club. Why not consider joining? First, we have books selected by great Christian leaders which saves much trouble and disappointment and money wasted on ordinary or poor books. Second, you save much by getting one free premium book when you join and a free dividend book after each four selections purchased. Third, you have an opportunity to accept or reject every book offered. You buy only what you wish. You promise only to

commercial picture show, etc. And young people must be continually taught that entertainment is not the main thing. Some of it is good, but it must always be secondary to soul winning and other more important matters.

I thank you for your kindly letter. I pray that my letter may be some help in finding the will of God.

In the Saviour's name, yours,
John R. Rice.

pick out at least four selections of the twelve selections and about eighteen alternates in a year. Full information on request.

August 1 prices will increase on several Sword of the Lord books and pamphlets: *The Coming Kingdom of Christ*, now \$1.25 will be \$1.50. *Bible Facts About Heaven, Lodges Examined by the Bible, and Bible Baptism*, all now 35c each; will be 50c each. *Bible Lessons on the Book of Revelation, The Second Coming of Christ in Daniel, Jewish Persecution and Bible Prophecies*, all now 25c each; will be advanced to 35c each August 1. These increases are made necessary by the very heavy increase in printing costs. We suggest that you buy what you need before August 1, if possible.

There is naturally some complaint about the increase in price on Christian books. But when considered with the increase in other living costs—rent and food, for example—the increase in the price of Christian books is small. Cost in publishing Christian literature has gone up just like other costs. For example my book, *"And God Remembered..."* has increased in printing cost in seven years 109%, that is, more than doubled. *Bible Facts About Heaven* has increased 150% in printing cost in six or seven years, that is, it costs two and one-half times as much to print a book now as seven years ago. There have been similar increases on the publication of other books. We have increased our wages on an average of 71.9% since 1942. Only by publishing in large quantities and by very careful management and by leaving off royalty due the author, have we been able to make ends meet selling books at the low prices at which they are offered, compared with high prices everywhere else. Many families spend more for one meal than the \$2.00 for the book on Prayer, with 328 pages and they think that book prices are high!

Three Evidences Of Salvation

April 21, 1948.

Dear Brother K—:

I was glad to have your letter, the two subscriptions, and the \$1 offering. Thank you, dear brother, for them and your kind words.

Yes, there are several proofs that one is saved.

1. First, one knows by the Word of God. Then when he came to Christ, Christ will not cast him out, and that one who believes on Christ has ever lasting life (John 6:37; John 3:36, etc.). First John 5:13 says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

2. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). A Christian who lives near the Lord will have peace and joy in his heart which a lost person does not have. He will have assurance, if he lives near enough to God, that the Holy Spirit can talk to him. If he loses this assurance, it does not prove that he is not saved, but may mean that he has simply grieved the Holy Spirit in some way so that he does not have the joy of salvation.

3. The Scripture says, "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

The first and most important evidence that one is saved is the evidence of the Word of God. That never changes, though one's feelings may change and even one's life may be unworthy so that he does not have the assurance in his heart.

In the Saviour's name, yours,
John R. Rice.

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Evangelist Millard B. Box Available for Services

Rev. Millard B. Box has been pastor of the First Baptist Church of Anderson, Missouri, publishing the magazine, *The Way of Life* and conducting a radio broadcast over radio KUOA at Siloam Springs, Arkansas. However, he has been very active in soul-winning work and has had an increasing burden for evangelism. He has held a number of successful campaigns, and now comes the announcement that he has resigned the pastorate and follows the leading of God into full-time evangelistic work.

Brother Box attended Southwest Baptist College, Bolivar, Missouri; John Brown University; Oklahoma Baptist University; has an A.B. degree. He is approximately thirty-two years old. He is commended to us as constructive, loyal to pastors and churches, yet serious and definite in his preaching to promote godliness among Christians and conviction and repentance among the lost.

Rev. Delmar L. Yates writes commending Brother Box as follows:

"I take pleasure in recommending to you my brother in Christ, Rev. Millard B. Box.

"I have had the pleasure of having Brother Box help me in two revival meetings and have worked with him extensively in other programs and have found him to be a man called of God who has humbled himself and given himself in such a way that the Lord is able to abundantly bless him.

"Brother Box majors on two great Bible themes:

"1. Ye must be born again;

"2. Come out and be ye separate from the world.

"His preaching is with love in his heart, and with a passion for the lost to come to Christ. He preaches hard and pulls for results.

"In our first revival together, we had twenty conversions, and in the second, we had twenty-three. This last revival was the largest revival in the history of



Rev. Millard B. Box

the church, and incidentally was in the worst weather of the entire winter, with several inches of snow on the ground. But still we had overflow crowds and a spiritual awakening which is still carrying on in the hearts of the people. There shall always be a soft spot in my heart and in the hearts of my people for Brother Box because of his straightforward preaching without fear or favor...."

Rev. Loren Lauderdale of Rocky Comfort, Missouri, also writes in commendation of Evangelist Box. He says the following:

"... We just closed a very successful meeting a few nights ago in which Brother Box did some wonderful preaching. Brother Box, in my opinion, is the type of preacher the world needs today. Brother Box preaches in love; yet he condemns sin with great force. I want to add that Brother Box preaches the old-fashioned way..."

The young evangelist may be addressed:

Evangelist Millard B. Box
Anderson, Missouri

We pray God will richly bless his ministry.

A CURE FOR HEART TROUBLE

By FAIRY SHAPPARD

Secretary to Miss Bradshaw, General Manager, Sword of the Lord Publishers

How is your heart today? Troubled heart, there is a cure for you. The trouble, as well as the cure, is told about in the pamphlet *Never Alone—Never Forsaken*, by Dr. Rice, which we are offering to you free for the last time in this issue of THE SWORD OF THE LORD.

Is your heart fearful—fearful of bodily danger; fearful of what others may or may not do; afraid of what may happen to you or your loved ones; afraid you may fail; afraid to break away and follow God at any cost?

Is your heart sad—shut up to its sadness because you fear others would not understand?

Is your heart discontented, striving for things which seem to be continually denied?

Is your heart covetous, wanting that which it should not have, or wanting that which it should have and yet being unable to obtain it?

Is your heart lonely, lonely because prison bars surround you; because loved ones are far away; because the house that used to be full of childish laughter and the prattle of little feet is now empty hushed; because a dear voice is hushed forever?

Is it a hungry heart, hungry for human affection and appreciation—or hungry for God's righteousness, which is for better?

Is it an ambitious heart, wanting to serve God and win souls, yet lacking in power and blessing?

Is it a troubled heart, troubled with doubts and uncertainty about your soul's salvation?

The Cure

Whatever your trouble, God has a cure—God has the cure; and it is told about in the booklet, *Never Alone—Never Forsaken*, by Dr. Rice which is being offered to you

free for the last time in this copy of THE SWORD OF THE LORD. It shows that the cure is the presence of God Himself—the comforting, powerful, all-sufficient presence of God—provided in the following ways:

1. Through the person of His own dear Son, Jesus, who Himself promised "Lo, I am with you always," who never leaves us, never forsakes us.

2. Through the Holy Spirit who dwells in the Christian always, to comfort, to encourage, to teach, to lead; and who even seems to hover over the grave of the child of God to protect it until that day when the body and spirit will be reunited.

And guaranteed by the following facts:

1. The Lord's presence with us does not depend on us, on our faithfulness or our worthiness; but His being with us, never leaving us is altogether apart from our deserving and our feelings, and is proven by the promises of God and the Bible examples of Jacob, Jonah, Elijah, David.

2. The heavenly Father's great love never lets go His child—even his eternal safety is guaranteed because he is never left alone, never forsaken.

Blessed messenger of hope and comfort! — *Never Alone*. Don't go on alone and defeated. Get your copy today!

See picture and description elsewhere in this paper. But write today for your copy (only one free copy to a person).

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Lost--The First Love

(Continued from Page 3)

In other words, he had to take care of everything. When he came home I suppose the mother told him about the things this little fellow had been doing. So the father took him and gave him a good, sound spanking. Afterwards the boy came to his mother and said, "Now Mom, I want to talk to you. I don't mind you working on me; it is all right for you to spank me, but when that guy who comes around just for the week-ends starts to do it, then I think it is time for me to object."

Yes, it is a sad thing when we get so estranged that we are strangers in our family. Oh, it is a sad thing when we become strangers in the family of the Lord Jesus. That is why the Word of God says with clarion clarity, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Yet there are some of us who have our heads so full, our hands so full, our hearts so full, and our lives so full, we just keep crowding a little bit at a time until gradually, sometimes imperceptibly, in our lives He is dethroned. We have lost our first love. Oh, there is no tragedy comparable to that in the life of a Christian.

When I was in seminary Dr. Champion told how he had seen love die. He said it was the only time he ever saw it, but it made such a mark on him he would never forget it. He said there was a young lady who, in faith and in confidence, had married a man considerably older than she. After they had been married but a short time this man's life became ruined. The tragedy of it was that his life was filled with sin—deep, dark, awful sin. His wife found out that she had been deceived and betrayed, found out that the man whom she married was not the man who really married her at all but that he was a deceiver whose life was so marked and scarred by sin that it should have absolutely prohibited him from ever entering into a matrimonial relationship. Dr. Champion said she stood in his office and the sordid story was told and known. He said he watched her as love died out of her eyes. He said he saw her face change, he saw her body shake. He said, "I stood there and I saw love die." He said, "There is no sadder scene than to see love die."

Yet, oh, how it must break, how it must grieve, how it must crush the heart of our matchless, glorious Saviour who writhed in the agony of our sin on Calvary, who died that we might live, who went to the very precipice of Hell and stooped down as far as to rescue our souls, the one who gave His all to reconcile us to God—oh, what must it do to His dear heart, what must it do when He sees your early love and mine becoming complacent and cold and beginning to die! Nothing is comparable to the tragedy that happens in your life when you lose that burning, passionate, glowing love for the Lord Jesus Christ. It is a tragedy unspeakable.

When the first love is left, your fresh testimony is gone. When first love is gone, your light has grown dim. You are like a ship that has no compass. You are like a man who has a wavering compass to guide him across the seas. You are like a great plane of the skies that has lost its beam. Your first love is gone. The driving force of Christian living is gone. Every bit of compassion for souls is gone. When first love is gone, you are destined to be a derelict. Everything you have ever lived for is being contradicted.

I was glad when Dr. Parker said this morning that the most wretched person in the world is not a dire, reprobate sinner, but a Christian who is out of fellowship with God; who, because of sin; who, because of neglect; who, because of one thing or another has lost his first love for the Lord Jesus.

Signs of Losing First Love

What are some of the signs of

having lost first love? Some of them are insidious. Some of them are imperceptible. Some of them happen when we hardly know they are happening. For instance, we begin to neglect the Word of God. When we stop revelling in its pages, when we stop living in its truth, when we stop imparting its glorious revelations, when we stop the illumination that comes from the Holy Spirit as we read, our first love is beginning to die. When you begin to lose desire for prayer, when you devote less and less time to prayer, when prayer goes out of your life, then you are losing your early love for Jesus Christ. Yes, at that point you have lost it. You have lost it! You have lost it!

I will never forget how my dad said to me one time: "You know, Jack, I saw a minister who was greatly used of God. But I will never forget the day he came to me and said, 'You know, Dr. Harry, I do not pray as much as I used to.' I have concluded that God knows all about my needs, and I do not need to pray as much as I used to." My dad said, "Jack, the day that man said that, I knew he was on his downgrade. I knew his light was going out." We saw the day when that man finally lost his ministry. He became an insurance salesman, and finally disappeared. We have never heard of him from that day to this. Oh, you neglect your Christian life, you neglect prayer, daily communion, daily fellowship

with God, and it will not be long until your light is gone and your life is totally, utterly useless as far as the Spirit of God is concerned.

Listen! When there is a growing fondness for worldly pleasure, when you begin to love the cheap things of this tensile, toddling old world—when you begin to love those things, look out! Your love for Jesus Christ is growing stale. When you begin to give trifling excuses for absentsing yourself from where God's Word is being preached, when you have a tendency to find fault, when you get to the place where you are discontented and critical, and you develop an anti-Christian spirit, look out! The fire is going out. Your love for Jesus Christ is growing cold.

I am going to ask you one thing, and this one thing can be the measure of your love for Christ every day you live: how much of a burden do you have for the lost? If you have a great, surging, burning love for the lost; if your heart is absolutely purposed to one thing—that you might save as many as you can; if you are utterly given over to the obsession of Jesus Christ to win men, then you are loving Him the way you ought to love Him. But when that burden for souls is gone, when you begin to say that you can get by without caring much about the lost, then you have lost your first love. You cannot love Jesus and not love souls. If you love Him, you will love souls. The more you love Him, the more you

love souls, because the greatest passion of Jesus Christ was souls. For souls He lived. For souls He died. For souls He rose again. For souls all the redeeming energies of His grace are poured out on the world. For souls sermons are preached. For souls martyrs died. In fact, if you want to epitomize the whole Christian mission, say one word—SOULS—and you have it. If you do not have a compassion, a burning compassion for the lost, you have lost your first love.

I will never forget when I closed a meeting in a certain church and the pastor came to me with tears running down his cheeks. He put his arms around me, hugged me just as tight as he could, then he stepped back. He said, "I want to confess something to you, Jack. I hate to do it, but I have got to. I have preached for twenty-five years and never preached an evangelistic message." Twenty-five years and no burden for souls!

I have just gotten started on my message, but I am going to stop here. Oh, the Word of God has hope for you, because it says, "Remember...repent...return." Have you lost your love? Has some of the fire gone out of your life? Then remember. Remember how it was before. Then repent and then return, "or else I will come unto thee quickly, and will remove thy candlestick out of his place." God forbid that your light of soul-winning testimony should go out, never to be lit again. God forbid that you should wind up as Lot—saved by the skin of

your teeth, empty-handed and nothing to show. This is the time. This is the time to allow the Holy Spirit to search your soul. This is the time to examine your heart. This is the time to find out how great is your love for Christ. And if you find that in any way it is diminished, if you find in any way it has waned, ask the Holy Spirit of God tonight to rekindle the fire that it might burn as it has never burned. God help you, if you have lost your first love, to remember, repent and return!

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Every Essential of Good Preaching

Below is given a review of the book **THE SCARLET SIN** and Other Revival Sermons from the United Evangelical Action magazine. Note that according to this reviewer, this book contains every essential of good preaching: scriptural, sound, colorful, convincing. Dr. F. D. Whitesell wrote,

"These sermons are hard-hitting, rugged, courageous and well-organized. They are packed with Scripture, are theologically sound, and are highly interesting. Dr. Rice has combined his appeals to intellect, emotions and will remarkably well. These messages have all been stenographically transcribed and are given just as the evangelist preached them. Such a book is bound to lead the unsaved to Christ should they read it, and will fire preachers for evangelistic preaching!"

High praise for any sermon, isn't it? And here is a whole book of sermons all with this distinctive background. Note the fascinating sermon titles! They are the favorites of audiences all over America, taken down word for word as Dr. Rice preached them.

Chapters

1. The Scarlet Sin and the Roads That Lead to It.
2. All of Satan's Apples Have Worms.
3. The Four Biggest Fools in Town.
4. Why God Hardened Pharaoh's Heart.
5. The Unpardonable Sin.
6. The Worth of a Soul.
7. A One-Man Salvation.
8. Peter and Jesus.
9. An Old-Fashioned, Fire-from-Heaven Revival.
10. The Unvarying God.
11. The Fullness of the Spirit.
12. Spectators in the Heavenly Grandstand Rejoice With Soul Winners.

Other Reviewers Say:

"Stirring revival sermons, with striking titles, soul-gripping illustrations from real life, plain-spoken warnings against sin. The reader has the feeling that they were preached for a verdict, and he is not surprised to learn that they brought notable results." *The Standard.*

"Here are twelve burning, blazing, stirring evangelistic sermons depicting the messages of this great evangelist at his very best. The messages of the book have been preached many times across the nation, and have led tens of thousands to the Lord Jesus Christ. It is an invaluable contribution to the sermonic litera-

ture of this day and time. It is true to the old-time gospel preached in apostolic fervor and fire. It is utterly impossible to read the book without being stirred to the very core." *The International Evangelist.*

"The first sermon on 'The Scarlet Sin' exposes modern immorality by indicating the part modern social life plays in leading Christians as well as others astray. It is worth the price of the book." *Standard Publishing Co.*

"Although each chapter is stimulating, the sermon on 'The Scarlet Sin' should be read by every parent and every young person in America today." *Sunday School Times.*

This is a big book of 254 pages, twelve sermons. You probably are thinking, "But wouldn't such a big book be expensive? Usually sermon books don't contain so much material." You'd be right about that—most books of sermons have only about half as much material as this one contains—large pages, narrow margins, and full-length sermons. But you'd be wrong about the cost. It's actually **inexpensive!** For only \$2.00 you get these twelve sermons, 254 pages. That's less than 17c per sermon, less than a penny a page—and you have them in permanent library form!

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